

both in
: but a
peace;
ne: life
it.

y, writ-
I will it
e, it re-
it, be-
a vital
Jesus!

will be,
to every
duty in-
right and
this, in
a?

lowing

a states
Philadel-
paying
otively
a been
read-
has re-
he can
ers are

g par-
son.—
pers of
a little
eprove
e mis-
allow-
infla-
for which
viving
pts by
to had
to their
ational
lucing
rsons,

ate.

dign-

Ship-
Fl.;
D.
Va.

ries,

ib.
535
y ib.
537
ib.
538
ib.



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

PUBLISHED BY N. WHITING.

NO. 34.

NEW-HAVEN, JANUARY 21, 1832.

VOL. XVI.

MISCELLANEOUS.

NEW MEASURES.

The New Measures which anti-revivalists dread more than they do the cholera, have found their way into the heart of the Presbytery of Philadelphia. The Rev. Dr. Patterson has given in the Philadelphiaian a very interesting account of a protracted meeting held by his church in November.—How cheering and delightful do facts like these here detailed appear when contrasted with the course pursued by those who are fighting against such measures, and grieving the Holy Spirit from their own churches by party contention.

The first and second day, the numbers attending, and the solemnity of the meetings still increased. *Saturday*, a solemn day to the Church: many professors awfully distressed; some gave up their hopes and came to the anxious seats, among the impenitent. *Sabbath*, a most solemn day to professors: Lord's Supper administered in the afternoon; at night the crowd so great in church there was not room to call to the anxious seats; and the anxious were invited to the lecture room adjoining the church, for further familiar instruction, while the church remained behind a little season for prayer.

It was now resolved by a vote of the Church to protract the meetings two days longer.—*Monday*, after a solemn address to false professors about the danger of standing in the way of the work of the Lord, several professors of different churches came to the anxious seats. Then it was proposed to all the professors in the house, of any denomination, who were willing more specifically to devote themselves to the service of God, and take hold of the present good work for a few days, to come out into the aisles and kneel down, and covenant with God, while prayers would be offered up. This was one of the most solemn scenes I ever witnessed. Several hundred of God's children, on their knees in his sanctuary; covenanting with him to be co-workers with his Son, and pleading for strength, that they might be "girt up" to the glorious work. After that, the impenitent were addressed and called to repentance:—and many came to the anxious seats, with deep feeling. At night the crowd was so great, the anxious were invited to the lecture-room, to be conversed and prayed with, while the church remained behind for prayer; several hundreds went in. *Tuesday*, Brother Norton preached

to the Church again from Nehem. vi. 3 *why should the work cease?* The whole congregation by an almost unanimous vote, now resolved again to protract the meeting two days longer. Christians were then requested to go out into "the streets and lanes of the city" according to Christ's command, and "compel" the impenitent to come in, that God's house "might be filled," and even while they were working this work, God "blest them in their deed;" for the house early in the evening was filled to overflowing. Never before did we witness so compact and crowded a congregation. And all, with breathless silence seemed to hang on the preacher's tongue, while he (Mr. N.) with great simplicity and visible effect addressed them from these words, *In the latter days ye shall consider it perfectly;* Jer. xxiii. 20. At the close of the sermon all that would instantly determine to take up the great subject of their soul's salvation were invited to the lecture room for a few minutes for further instruction and prayer. They continued going, till the room, which would hold five or six hundred people, was filled to overflowing. The Church remained behind for prayer.

After some plain remarks to the anxious, showing how Christ ought to be viewed; all that would fall in with the strivings of the Spirit now, most manifestly striving with them, were invited to kneel, and none others, while 2 or 3 ministers would unite in prayer. Between two and three hundred knelt, while Christ's ministers prayed with no common feelings.

How many of those that knelt really submitted their wills to the reign of the Messiah forever, the judgment day will alone disclose.

Wednesday, Brother N. preached to professors again. And some professors of different churches and of different denominations gave up their hopes, and came to the anxious seats, among the impenitent. During these two days it was agreed to have preaching in the afternoon and evening only, giving more time to Christians to go out and assist and endeavor to persuade sinners to come and hear the gospel.

In the evening, the church crowded; and at the end of the service, the anxious being invited to the lecture-room, filled it, the church remaining behind for prayer as usual.

[The meeting was continued from day to day with deep interest.]

Sabbath, Eleventh day, prayer meeting in the morning from 5 till 7. An unusual spirit of prayer was manifest. Several expressed their

selves thus: "I have not felt so before, and I do feel as though the Lord would be with us to-day."

Prayer meeting again from 9 till half past 10. Services all day very solemn. In the evening, notice having been previously given in several churches, that a sermon would be preached to impenitent persons alone, while their Christian friends would be engaged in prayer for them in the adjoining lecture-room, many Christians of different churches and denominations, brought their impenitent friends to the church, while they themselves went into the lecture-room to pray for them.

The church was crowded till it would hold no more; many went away, who could not get in. Several hundred Christians assembled for prayer, and continued wrestling with God for their impenitent friends, during all the time of service. Never before, did we witness a scene of deeper interest.

The Church engaged in prayer, the Ambassador of God, not with common feeling, lifting his voice, and addressing a large and immensely crowded congregation; listening with almost breathless silence; while he discoursed on these words, "Now then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God;" the Holy Ghost also covering the whole audience, with unusual stillness and awe, as though they seemed afraid to breathe. It did seem to us, as though the whole of the moral means, ordained by God to save men, were combinedly brought to bear upon that congregation; and I presume the judgment day will show that the immortal destinies of souls were fixed that night, for ever. Some, when time shall close, will be eternally praising and serving God,—and others will be eternally sinning and weeping. Not strange that the preacher should say, "I never seemed to preach so near the judgment day before." At the close of the sermon, all that would now determine to be reconciled to God, were invited to retire to the lecture-room, for some further familiar instruction; while the Church remained behind for prayer. The lecture room was filled, and a scene more than usually solemn and interesting, was witnessed. A few familiar remarks were made on the nature of reconciliation to God; when all that would now yield to the strivings of the Spirit, and be reconciled to God, were invited to kneel, and those only: two or three hundred knelt down in different parts of the room, while two or three ministers engaged in prayer. We would not dare to say how many became reconciled to God, but we do hope that many entered the visible kingdom of God that night; and that God heard and answered the prayers of the church while the word was preached.

By a vote of the church, it was agreed again to protract the meeting seven days longer, with preaching in the evenings only, and prayer meeting every morning, from 6 to 7.

In consequence of the crowd usually being so great, many gentlemen constantly were obliged to leave their seats, and frequently the house, to make room for females; it was therefore agreed that one evening should be appro-

priated to impenitent males alone, and the whole lower part of the church should be reserved for them, and the females go into the galleries; and notice was given to the congregation that night, and the next day, in the daily papers and by hand-bills, "that Rev. Mr. Norton would preach a sermon that evening, with special reference to young men, *not professors of religion*; and that the lower part of the church would be reserved for them, and that the people of God would be engaged in the adjoining lecture-room, in prayer, during the service, that God would bless *specially, his word, at that time.*" The lower part of the church was filled to overflowing, aisles and every part of it, with young men, apparently in the very vigor of life. Never before did we witness just such a scene: near 1000 males in all the strength of manhood, and the galleries crowded to excess with females. The preacher faltered for a moment, when he began—confessed his mind was more than ordinarily pressed under such a scene. So many of his own sex—perhaps most of them in their sins, assembled to hear the word of God—the church praying, almost within hearing of his voice, for their eternal welfare—and having opportunity of preaching but *one sermon* to them, when he must part with them, to see them most likely no more till the judgment day. Under this awful impression he told them he would pass by many things he would like to say to them, and seize hold of their immortality, and direct them for a few minutes how to secure his happiness beyond the grave; and addressed them from Mark xiv. 51, 52. After sermon he invited all that would not be "torn" away from following Christ, to retire to the lecture-room, where he would spend a few minutes with them in prayer; the Church remained behind for prayer; about four hundred went in. After a word or two on the nature of repentance and faith, those, and those only who would now throw themselves on the mere mercy of God in Christ, were invited to kneel, while three or four prayers were offered, when about two-thirds of the whole knelt down.—Brother N. observed that never till his dying day, could he forget the solemnity of that scene.

The meetings were continued till the sixteenth night.

A most solemn providence greatly heightened the feelings of some at the last evenings. A gentleman that had been frequently urged by a pious female to attend, came on one of the last evenings, and sat in the church very solemnly, while he saw others pressing to the anxious seats; and about an hour after he returned home he was a corpse. He went to bed, and was seized with something like a fit, was unable to speak and soon expired. He was not a professor, but observed to his wife once or twice, after he came home, how solemn the meeting was.

Now, viewing this scene, would any Bible-instructed, humane man speak against ministers, urging sinners to immediate repentance and acceptance of Christ? Little more than an hour, after he was most affectionately and solemnly urged to repent, his soul was summoned away to give in his account.

REMARKS.

1. We think we have seen the great advantage of following what we believe to have been the custom of the Apostles in their preaching, viz. endeavoring to bring the sinner to an immediate decision; before he gets away from under the truth and goes back to the world.—In this way we think during the protracted meeting there were daily “added to the church such as should be saved;” who otherwise might have gone back to the world, and lost all their convictions.

2. We think we have also seen the good results of sending the church out, two and two, “quickly into the streets and lanes of the city, to bring in the poor, the maimed, the halt and the blind,” and many of these as soon as brought under the sound of the gospel were convicted, and some happily converted. And the church though sometimes meeting with opposition gathered strength in this work, from what Christ said to the seventy whom He sent out: as you go, tell them “he that heareth you heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him that sent me.” Oh how the first Christians grew in this work, and “rejoiced, saying, Lord, even the devils are subject unto us through thy name.” Why then shall Christians be afraid, to go out with an authority like this, that makes devils tremble.

3. We think we have also seen, that as soon as “Zion travailed,” children were born to God. For in this case, no sooner did the church come together—humble themselves before God, and pray in faith, “nothing doubting” than it was “manifest to all” that the Holy Spirit was in the midst of us in “great power.” And now from what we have seen, as well as from scripture, we are constrained to believe, that the prayer that God immediately answers, is the prayer offered in great distress. No promise is made to cold prayers. Zion must travail—Christ did not redeem the church in this cold way: He travailed in spirit; “being in an agony he prayed more earnestly, and resisted unto blood, striving against sin” from the powers of darkness, and offering up His “prayers and supplications with strong cryings and tears.” Now He sees the effect of those prayers and those sufferings he endured for us, “the travail of his soul, and is satisfied.”

Paul made no such cold prayers. Hear him; “my children of whom I travail in birth until Christ be formed in you.”

“Hannah was in bitterness of soul, prayed and wept sore,” and she was instantly answered.

And we are constrained to believe that nothing but something like this, ever can introduce the millennium. For when the question is asked, “Shall the earth be made to bring forth in one day?” “Or shall a nation be born at once?” It is answered, “As soon as Zion travailed, she brought forth her children.” Such is the goodness of God, His willingness to hear, and promptness to answer prayer, that no time elapses between the travail and the birth. And let no church “stagger at the promise of God,” through unbelief, while they have a “thus saith

the Lord;” “Shall I bring to the birth, and not beget, or cause to bring forth?”

4. We would farther remark; that, we believe if God used any one means more than another, to call forth this spirit of agonizing prayer among us, it was this, viz: stripping many professors of all their false hopes. These “foolish virgins” never profit the church, add no permanent light to the world, and, like self-righteousness, the more the church has of them the worse. And in a revival, I have sometimes thought the deeper the sleep the better: for they only wake up to murmur, like the “mixed multitude,” that hung to the tail of the church, coming up “out of the house of bondage.”—Never before did we see such searchings of the Holy Spirit among professors. Some that had had a standing in the church 10, 20 and 30 years; whose external conduct was unimpeachable, were not only stripped of all their hopes, but brought down to the deepest distress. An interesting intelligent female, who had been a church member for years, told me when her hope was wrested from her; and for the first time she saw what injury she had done the cause of Christ, during her graceless profession; her pain of soul was so intense, that she thought she must have literally died; and during this time, she was made to see and feel, as she acknowledged, that she had been hitherto standing directly in the way of the conversion of her husband. “Although,” said she, “I never was immoral in my conduct.” And she further said, “I found no peace till I came to a determination to do my whole duty instantly, and that day I asked a blessing at table, and at night began family worship. And the next day I set apart for fasting and prayer, shut myself up in my room, begged God to forgive my great wickedness and now to have mercy on my husband; and the 2d or 3d day after he was hopefully converted to God.”

Other similar cases should and would be given, were it not for swelling this account.

5. We are now more and more constrained to believe that the want of health and soundness, in the church, is the grand obstacle in the way of the conversion of the world. “For if the salt have lost its savor, what is it good for?” Has the salt ever failed to preserve meat, when brought properly into contact with it? Has the “snow and the rain” ever returned up to heaven, failing to produce the end for which they were sent: to “give seed to the sower, and bread to the eater?” Why then does not the word of God, the gospel, the means ordained by God for the conversion of the world, effect that whereunto it is sent? Are the means ordained incompetent? Is the Lord to blame, or the church? Does God wish that the millions on the earth should die unredeemed and unblessed? What says His oath? “As I live, I have no pleasure in the death of the wicked.” Why then is not the church convicted of her wickedness? Why does she not wake up to her duty? Will she, can she slumber any longer over the millions, rapidly passing into eternal misery? We are constrained to ask the attention of our ministerial brethren to this subject. Is it not equally true now as in Jeremiah’s day, that blessings are withheld from the church, be-

cause God says, "among my people are found wicked men?" Hence "the bellows are burned, the lead is consumed, and the founder melteth in vain; for the wicked are not plucked away."

Upon the whole, this church has great reason to be humbled and lie very low in the dust, for the little that she has done, compared with what she ought to have done, considering the great goodness of the Lord towards us.

DEAD CHURCH MEMBERS.

What shall be done with them?

When the evidence becomes too apparent that individuals in a church have never been "renewed in the spirit of their minds;" or have never "put on the new man which after God is created in righteousness and true holiness"—do not exhaust your energies in efforts to cast them out of the church, but rather seek their conversion. Why should their conversion be thought a thing impossible, or even improbable? They probably entered the church under self-deception. They thought themselves christians. They were perhaps helped on in this delusion by the church or minister, or by both together. They are not beyond the reach of mercy. God commands them to repent. The provisions of the Gospel are richly spread before them, and they are freely invited to come and partake. Why is their conversion hopeless? Are we not authorized to pray for them, or is their no efficacy in prayer.—*Zion's Advocate.*

[From the New York Evangelist.]

HOW I WOULD HAVE IT.

Mr. Editor—Were there to be a protracted meeting of the church and congregation to which I minister, I would have two or three ministers give me assurance, before the public announcement of the meeting, that they would attend each day, and preach all the sermons, (extraordinaries excepted.)

I would have men whose views harmonized, whom my people were not accustomed to hear, or whose manner was solemn and impressive, and who came warm from an existing, or very recent revival. Then I would have all my ministering brethren in the vicinity attend as punctually as convenient; and I would have them come without the least feeling, or suspicion that they were neglected, or not treated with due respect if not invited to preach. And I would have them labor at the intervals of public worship, with individuals, in the prayer meetings, and the families; and endeavor to confirm and press home upon the heart the truths which they had heard.

I would have the members of other churches in the vicinity attend, and especially those prominent and active men, who are accustomed to speak and pray in public; and I would have them take part in the prayer meetings, and in conversation with individuals, and all feel and act, and especially pray, as though they expected that God through their instrumentality, would bless my people. I would have all my people appear and act as though they were re-

joiced to have the attendance, the prayers, and efforts of other congregations. I would have professors of religion use their influence to secure the attendance of their unconverted friends, as though they felt it to be a time and place of God's special mercy. If I could have these things so, and come together with a true spirit of prayer; then, with the blessing of God upon us, I feel as though we should have a good meeting, sinners be saved, heaven be glad, and God be glorified.

A SUBSCRIBER.

MISSIONARY.

[From the Connecticut Observer.]

LETTER FROM AN ARAB TEACHER.

The following letter was written in Arabic, and translated by Mr. Whiting. The writer has been a teacher of several of the missionaries, and been often in the family of Mr. Whiting at Bairout.—

"To our friends, the excellent, the honored, the house of the father of Mrs. Whiting. May they remain forever established in the truth, and be preserved in the eye of the care (i. e. the tender care) of the Most High. Amen.

The object is to offer to you all due and seemly respect and honor, and to assure you of my inexpressible desire to see you in perfect health and peace. But since it is not possible for us to see one another in this world, we tender to you the more abundantly our salutations—the salutation of brethren in the Lord. We enquire after your health and prosperity. May it please God that you be in health of the spirit and of the body, rejoicing in the comfort of the scriptures. And if you inquire concerning our state, we are, thanks to God, in health and prosperity at the date hereof; for the Gospel is our consolation. I rejoice in Christ, who is my hope, and the hope of every one that believeth in him.

We give thanks to God, that he has called us to his kingdom through the preaching of those Missionaries whom you sent to us, and on this account we praise you and all the people of your country, and pray for you, because you zealously engaged in doing good to mankind for the glory of God. It is evident that you have great solicitude for all men; for you have liberally bestowed your property for the distribution of the Holy Bible; and not only this, but you have also freely given up your children, to publish these glad tidings of salvation. We know verily, that you have sorrow on account of their separation from you—such are our natures. But your sorrow shall be turned into joy. For this time is short; we must look forward to that time to come, when every one shall receive a reward according to his labor. And O the joy, when all who love God shall be gathered together, in the world to come.

We hope that as it is meet, you will not sorrow but rejoice; inasmuch as by this work the Lord will be glorified. You are striving for the faith, and, as Paul said, none will obtain

the crown, but those who thus strive.* And to the same purport he said, blessed is he who gives more than he who receives. We give thanks to God and to you on account of this work, and pray God to prosper it, that his kingdom may come on the earth, as it is in heaven. I have written this letter in return for your kindness already mentioned; and in order that by means of it we may be acquainted with each other, and that I may obtain from you a letter in answer, though it be but two lines. I hope you will not deny me this much desired favor which will encourage me to write more hereafter.

I would inform you concerning the people in this country, and in the words of the prophet: "they are mingled with the heathen and they learn their works." Perhaps I may add, they serve their Idols—in other words they learn to practice lies, and oaths without cause, (profane oaths,) and to defraud every man his brother. And there are other things not to be mentioned which exceed those which I have mentioned.—These things they do because they are enemies of the Gospel. Yet not all the people. And this thing (the corruption of the people) is not from their own thoughts (i. e. they learn it not of themselves) but from the doctrine of those concerning whom the apostle speaks, in his first epistle to Timothy, the fourth chapter, verses 1—3. But we pray God to pour forth his spirit in this country, and in every country; to turn the people from their evil ways, that they may enter the door and walk in the way which God has prepared for us. For without the mercy and strength of God, we are not able to do those things which are incumbent upon us; because our natures are always prone to evil. Thanks be to God that he has those who call upon him in truth, and we entreat you to pray, on behalf of this work, that God would open the door to the Gentiles and to those Christians who are Christians only in name. We trust it will be as our blessed Lord said in the parable—"The seed which is sown groweth night and day, but the sower knoweth not how it groweth." Thus we trust it will be, in a very short time. O blessed day, when the wolf shall dwell with the lamb, and the leopard shall rest with the kid, and the calf and the lion and the fatling shall lie down together! that is, when all the nations shall be united together, by love and faith in one church.

I seal (or close) this my letter, by saluting you much—every one in particular—with the salutation of brethren in the Lord. Salute every one who calls on the name of our Lord Jesus Christ. To him, with the Father, and the Holy Spirit be the glory and the honor from all the church (and God grant it may be soon from) all the nations. Amen.

TANNOOS E. HADDAD."

Written on the 25th of the Month Shebat, 1831.

*The passage here referred to is 2 Tim. 2. 5, which may be thus rendered from the Arabic—"No one will obtain the crown unless he strive for (or after) the Law." But by "the Law" in this place, Tannoos seems to understand the Christian doctrine.

MONTHLY CONCERT IN BOSTON.

On the first Monday evening in January the Monthly Concert was attended at Park Street with the deepest interest. The intelligence says the Christian Herald was of the first importance, and it was detailed by the speakers with deep feelings. The first notice was the establishment of a new mission on the south-west coast of Lake Superior. This was sent out from the Board last year. It is commenced with interest, and a considerable congregation of Indians has already been gathered. The last season has witnessed a most interesting revival at the Indian stations in New York. Fifty converts, have been the fruits of the revival in one station. A letter was read, detailing the feelings of President Ross, an Indian, to Mrs. Butler, on hearing of the capture and treatment of her husband. He says, when I heard of Mr. B's arrest and abuse, I prayed for him all night, and I felt I could do nothing but pray for him; I felt he needed divine assistance. Christians must suffer a great deal before they enter into heaven. The journey and visit of Mrs. Worcester and Mrs. Butler, to see their husbands in prison, was detailed with great interest. The Cherokee mission at New Echota has fallen into the hands of the Georgia guard. One very wicked Indian was converted, and from a most violent opposer, was brought over to learn and embrace the truth. When the wives of the imprisoned Missionaries arrived at the prison, they were permitted to converse with their husbands, and the keeper seemed intentionally to keep at a distance, that he might not hear the conversation. But they were not permitted to go in on the Sabbath, and Mr. Worcester preached to the prisoners as usual. Dr. Church, a clergyman, and many others had visited the Missionaries and urged them to accept a pardon on the conditions that other missionaries did, and leave the Cherokee nation, or take the oath of allegiance—and such were his arguments, he said their persisting in their views would do damage to religion, in as much as, if the Supreme Court of the United States should reverse the judgment in their behalf, and the President should favor the reversed judgment, it must inevitably issue in a civil war. All this does not allay the conscientious scruples of these men of God. They are fixed in their holy purpose.

Intelligence from China is as late as August 1st.—Siam and Java have been explored by Mr. Abeel, a missionary. Java is a beautiful country and contains about 6,000,000 souls. Roads are made in every direction through the Island, and are good. He says the famed Bohan Upas is a fable; and although a poison tree, yet perfectly inoffensive. The late revival in Ceylon has witnessed 59 hopeful converts, natives.—The whole number of the church at Maneply station is 173 members. The fire at Maneply was a dreadful catastrophe! The Bishop of Calcutta visited that station soon after the fire; and when he returned home interested himself much in behalf of the sufferers and soon raised 12,000 dollars; one English gentleman likewise gave 3000 dollars for their relief. Mr. Garret the printer, sent out by the Board, died at Bombay in July last.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JANUARY 21, 1831.

MR. EDITOR,—I am happy to notice the republication of a valuable little volume, formerly noticed in your paper. I allude to the select remains of Charles Pond, which the Massachusetts S. S. Union have thought of sufficient merit to republish in a handsome stereotype edition. The accompanying notice was written at the time of the publication of the first edition. If you think it will direct attention to an excellent little book, you will oblige me by inserting it in your paper.

SELECT REMAINS OF CHARLES POND.

The little volume bearing this title, both from the uncommon worth of the lamented youth whose memory it is designed to perpetuate, as well as from the intrinsic value of its matter beyond its modest pretensions, cannot fail to interest every one who has a mind to appreciate and a heart to feel the beauty of youthful virtue. I am not one of those who are disposed to reject every thing that comes from the young simply because they are young, especially, if as in the present instance, uncommon maturity and justness of thought be recommended by a graceful and polished style flowing from a pure and benevolent heart. I have often regretted, when reading the lives of older and more distinguished men, that the biographer had not given a more familiar insight into the early habits of their subjects. We wish to know every thing that relates to the first dawns of genius, and to trace its growth from its small beginnings to those amazing displays which fill us with wonder and delight. If the matured fruit be rich, the unfolding flower is sweet. With what delight should we contemplate the youthful and even the childish workings of the minds of such men as Milton or Cowper or Addison. We should delight to know not only how they wrote and thought, but what they read, what they admired, what were their childish sports, their early wishes, thoughts, and hopes. How much superior both in interest and instruction, is the simple minute account Franklin gave of his early years, to any thing which another could give of his subsequent life. The same may be said of Burns, Gibbon, and every other remarkable man who has given a minute account of his childhood and youth.

Besides there is a charm in the freshness and purity of youthful feeling, and in the sacred mementos of youthful piety, which we shall seek in vain in the productions of unsanctified genius. The little volume before us, aside from the interest derived from these circumstances, has positive merit. We should think it a work calculated to interest all, and especially to benefit the young by directing their thoughts to nobler pursuits than idle pleasures. The young will find in the character of this interesting youth a model for the regulation of their amusements, their studies, their social enjoyments, and the performance of their high duties to their Creator.

Even the oldest and wisest may find gentle and si-

lent reproof for their wanderings from the path of duty, in the method, diligence, and thoughtful devotion to duty exhibited by this young man. It would seem from the few specimens selected from his poetical compositions, that he had found the draught from the Castalian fountain as sweet and enticing as other youthful poets. And although at the early age of twelve or fifteen years, his little poems exhibited a playfulness, purity, and justness of thought, which would have done honor to more illustrious bards, he renounced with firmness the charms of the muses, the moment he thought they were leading him from the path of duty. There is something touching in the self-devotion of a young devotee to the gloomy cloister, when she disrobes herself of her youthful grace and beauty, and renounces the world with all its fanciful pictures and gilded glories, because she believes it is in the service of her God. Those who have wandered among the muses' haunts, and 'smit with the love of sacred song,' have assayed their powers and begun to dream themselves inspired, will concede equal honor to the young bard who threw away his harp, the moment its warblings enticed his ear from the sober calls of duty. Happy are they who with equal serenity can renounce their darling pleasures or follies, and imitate the self-denial exhibited in the following resolution copied from his diary.

"From an attempt now made to write a *verse* of poetry, it is pretty evident, that whatever of Fame is to be obtained by me in after life, is not to be found on the Muses' hill. Some other path seems to be marked out for me, which I shall do well to follow. So henceforth—I RENOUNCE THE COURTSHIP OF THE NINE."

'It is not known,' says his biographer, 'that after this he ever wrote a line of poetry.' It was enough for him that duty called; he ever obeyed her sacred voice with alacrity, and sacrificed every private inclination without a murmur. This preference of *duty* to *inclination* is the more remarkable, at an age when the spirit of youth unaccompanied by the guides of experience and reflection too often leads into forbidden and dangerous paths. It is believed this scrupulous and conscientious regard to duty never forsook him: even when placed among companions, where thoughtlessness and false notions of honorable companionship too often prove a snare to those whose judgment and principles have not been matured.

Whether we view him as a scholar, a son and brother, or as a Christian, it is difficult to determine in which light his character appears the most interesting and instructive. There is sufficient evidence that he excelled not merely as a reciter of a lesson; but in a general cultivation of mind, an independent and manly habit of thinking, and a proper idea of the object of a liberal education. In his correspondence with his mother and sisters he adds to the feeling of the dutiful son and affectionate brother, many judicious hints and reflections which cannot fail to interest and instruct the youthful reader.

The work is altogether such an one as we can cheerfully recommend to the American youth of both sexes, and especially to the superintendents of Sabbath schools, as deserving a place in every library designed for the instruction of the young.

[For the Religious Intelligencer.]

TEMPERANCE.

MR. WHITING.—I was very much gratified to notice the articles in one of your late numbers, on the subject of Temperance, for the very plain reason, that I am apprehensive that the subject has for some time past been criminally neglected, even by its avowed friends and advocates, to the no small detriment of the cause. I am well aware, by the way, that by many, any thing written or spoken on this subject is deemed "stale" and uninteresting, simply because, as it is said, "nothing new can be expected—the ground has been gone over—the subject is worn thread-bare," &c.—but here let me ask, what would all that *has* been done accomplish in reference to future generations, (and for them we are to act as well as for the present,) if all effort is now to cease. If the voice that has been raised in defence of the cause, is to be silenced, and the arm that has been stretched out for our deliverance paralysed;—If those who have, as they think, secured their own safety, and perhaps that of their immediate friends, are to consider the work as accomplished, and hereafter to look on in cold indifference, and witness the tide of death roll back upon our half emancipated land;—if, I say, this state of stupor and inaction is to take the place of energetic and devoted efforts, how long will it be before the hydra-headed monster will again be seen prowling about our streets, seizing in his unhallowed and polluted fangs, the unsuspecting and self confident youth, and bearing them away in resistless triumph. How long, think you, will it be before the half erected edifice so nobly begun—the foundation of which was laid with so much care and exertion—will come tumbling to the earth. If then any thing great or permanent is to be effected, it must be done with constant and unceasing zeal, and the conflict must never be given over so long as the drunkard reels through our streets, or the fatal poison is found as an article of traffic any where except on the shelves of the apothecary.

The present is peculiarly a propitious time for well directed effort in carrying forward this noble work. There must be line upon line and precept upon precept, else all our former labors are lost, and we must inevitably relapse into a far worse state than the first. Let then the advocates of this heaven-born philanthropy be diligent and constant in their efforts. Let the pulpit and the press speak out their thunders on the subject, and may every one in his appropriate sphere exert all their energies to push on the glorious work to its final consummation. The work is already well begun—the thick dark mist that hung with awful terror over our devoted land, threatening to break forth and deluge the fair heritage of our fathers, is already beginning to recede, and the sun of our peace and our glory is seen darting its benignant rays along the brightening borders of the retiring cloud. And soon, if our exertions are commensurate with the importance of the work, we may by the blessing of God, shout the songs of complete and universal triumph. Onward then let our motto be, fearless and undaunted in the blessed work, never retiring from the field so long as a single enemy remains to be conquered and

however much reproach and calumny may fall to our lot while living, future generations will enroll our names among the noblest benefactors of mankind.

In conclusion, suffer me to propose a few plain questions for the benefit of whomsoever it may concern. Has not the time come for the Church of Jesus Christ to speak out on this subject in a voice that shall be heard, and that shall tell on the consciences of those who have hitherto withheld their names and their influence from this noble cause, and still continue to claim discipleship with the church of Christ? Ought not the church to assume a bold and decided stand in reference to this subject, and no longer compromise with the powers of darkness, but in the spirit of our holy religion, and with the resistless energy of our divine master, refuse any longer to fellowship with those who in any way are willing to aid the cause of the devil by any connection whatever with the fatal soul-destroying poison? Is the evidence of that man's piety sound, who can, in the face of all the light now enjoyed, refuse to absolve himself from all allegiance with ardent spirits, and come out fully and openly, and espouse the cause of Temperance, a cause so nearly allied to the cause of Christ?

I am not Mr. Editor for mincing the matter in the least. On the contrary, I wish to have the subject freely and fully discussed, and am ready on my part, to abide the issue. It is time that the line be drawn and that the influence of the church be no longer neutralized. But that they one and all come up to the work and exert their united strength to carry it forward until this land and the whole world shall be freed from the galling yoke of intemperance. L.B.S.

LOTTERIES AND CRIME!

Two laws have been enacted by the Legislature of Georgia, for the immediate survey of the Cherokee lands, and the distribution of them by *Lottery*. The first provides for the survey and distribution of all not actually occupied by Cherokees, except the section supposed to be richest in gold. These last are thrown by the second act into a separate *Lottery*, to be drawn at the same time with the other. A correspondent of the Savannah Georgian says:—"It divides the reservation into lots of 40 acres, and gives to every citizen of Georgia, over 18 years of age, who has resided here three years, one draw, whether he has drawn a lot previously or not, and to every married man an additional draw. The number of tracts will be about 40,000, and the price of the grants \$10. All our citizens are, by the bill, permitted to have an interest and a chance for this El Dorado, and the number of grants at \$10 will produce for the general benefit, after deducting the expense, a fund estimated at about \$300,000." This bill passed the Senate by a majority of one vote only; the House by a majority of 75 to 30.

Bost. Rec.

OLD TIMES.—The late Mr. Claxton, so long a door keeper of the house of representatives of the United States, used to say, that when he was first appointed to that office, it was a part of his business to attend to the arrival of the mails at the post office, and carry to the house the letters and papers addressed to the members, which, in general, he could conveniently do in his pockets—but, sometimes, had to put a few in his hat.—We believe now that considerably more than an average of two Dearbon wagon loads of letters and papers are daily received at the house of representatives, and as many sent away.—*Niles Register*.

REFORM IN ENGLAND.

The people of Great Britain, in whatever manner they may express it, disclose but one national voice on the present reform. Some express it by their silence—others by riot—some by portentous warnings and appeals to the magistrates of the land, and some by incendiary harangues to the mob.

The London "World" a zealous "Reform paper" concludes an article on the Bristol riot with the following appeal to religious men:

And if there be those among us who think that the time has not come for a searching inquiry into our condition; that it is safe to wait a little longer until the pestilence has come into every house, and poverty desolated every family, until the brute force of a neglected multitude shall be combined, and vigilant, and active, and persevering, in every city and village in the land—let them stand aloof; let them wait; but let not those keep back or refrain from speaking, who feel that it is high time for Christian principle to exercise its proper influence on the inhabitants of the world. Let not those wait any longer, who think, as we presume to think, that a solemn appeal from Christians to the King, the nobles, and the rulers of the land, on behalf of our neglected poor, and for a just and faithful application of the resources which are already provided for the good instruction of their children, would at this moment be most fitting, most wise, and most indicative of a sense of justice, and humane and Christian feeling. Let Christians assemble without delay; and having made humble and open confession before God and man, in those places which are set apart for religious purposes, let them address the throne, whilst they may with effect and with an assurance that the King and the Government of the land are willing to hear and to pay all due respect to the representations of honest, enlightened, and pious men. Men, who, whilst they are adverse to all violent methods of securing even what is right, dare not shut their eyes, or close their ears, or deaden their hearts, when millions in a land enriched, and fruitful, and full of power, are destitute ignorant, and wretched; men who will not attempt to heal the national wounds slightly, but who desire to apply effectual remedies to known and acknowledged evils—evils ascribable not to a gracious God, but to man, foolish, stupid, vain man, who forgets that all power is a trust, and that it may not be wantonly abused; we say, such men when they speak from every town and village in the country, (speak on behalf of those who, when they cry out, often do it by deeds of rude and lawless violence, which we might always prevent if we would act for them, and act sincerely and earnestly in time, as we are bound to do)—such men will be heard—they will be attended to, and they will save alike themselves, their families and their country. To these we would apply the words of a good and great patriot of olden time, and say, "For if ye altogether hold your peace at this time, then shall there enlargement and deliverance arise to the poor from another place; but ye and your father's house shall be destroyed."

Now it is, that in the great mercy of God, the Christian men of England are felt, by the Government of the country, to be the people upon whom dependence may be placed in trying and difficult times; and now, then, it is, that they should use their influence on behalf of the indigent and ignorant part of their fellow-creatures; and if they do not this—if they are not always ready to act for those who are reduced to want and distress—they are not the salt of the earth—they are not the true representatives of Him whose name they bear, and whom they profess to worship and to serve. For can he belong to Christ, who will not think and act for the immortal beings, whom God has placed at the head of his creation? Can they respect their Ma-

ker who despise man, made in his image? Man is despised—God, his Maker is insulted, when the interests of the one and the commands of the other are trifled with, when the national resources are applied to the gratification of personal and selfish desires and indulgences, and not to the comfort, and elevation, and security of the laborious and humble classes of society.

NEW MEASURES.

The Rev. Dr. Wilson, of Cincinnati, has resigned his office as one of the Trustees of the Lane Seminary; assigning as the principal reason, the appointment of the Rev. Dr. Beecher of Boston, as Professor of that Institution. He says—

"I consider the Charter of Lane Seminary forfeited by the appointment of Dr. Beecher as President and Professor. Dr. B. is not a Presbyterian, nor can he honestly become so, without a great change in his theological opinions."

After giving an extract from a sermon by Dr. B. on "The native character of man," he exclaims,

"You may call this Beecherism or Taylorism or Bostonism or what you please, except Bibleism and Presbyterianism. These you cannot, in truth call it. I can easily conceive of a great man in Boston, or any where else, indulging in such reveries, very honestly, as I have no hesitation in admitting that Deists and Unitarians are honest in their vain speculations; but how should I feel, if Dr. Beecher, holding these sentiments, should stand up before God and adopt the Confession of Faith of the Presbyterian Church, before entering on the duties of his office in Lane Seminary, as I have been told he will do without hesitation, I should be horror struck! His character, which I now consider exalted, would then be sunk, in my estimation, to the low grade of mean hypocrisy. But I hope better things of Dr. B. I have no doubt he is honest in his opinions, however erroneous they may be, and I trust he will be equally honest in rejecting the Confession of Faith, whenever he distinctly learns that he cannot become a Professor in Lane Seminary until he sacrifices his character as a man of sincerity and consistency."

What next? How strange it is that these good fathers in the church, as their eyes grow dim with age, should see so many ghosts springing out of the ashes of the Puritans to disturb their peace. This appointment of Dr. Beecher, if we mistake not, was made more than a year ago, and notwithstanding the *heresy* he has imbibed, by being installed over a Congregational church, we do not believe he would, at present, quit the important station he occupies in the church, for the appointment of any Presidency at the south.

We hope the fears of this good old man, who says he "should be horror struck to see Dr. Beecher stand up before God and adopt the Confession of Faith of the Presbyterian church," will be quieted, when he is informed that Dr. Beecher has already adopted that Confession of Faith. He was first inducted into the ministry in the Presbyterian church, where he continued a useful minister of Christ for a number of years, and we presume he has never changed his views, or violated that covenant, by preaching to a congregation of sinners in New England. If his conduct is so bad and his sentiments so erroneous that High Churchmen can not fellowship with him here, we hope it will not exclude the many hundreds that God has converted through his instrumentality in both churches, from fellowship in heaven.

ORDINATION.

At Woodstock, Jan 4, 1832, as Pastor of the First Congregational Church and Society in Woodstock, North Parish, Rev. Robert Southgate. Sermon, by Rev. Professor Fowler, of Middlebury College, from Rom. xv. 40.

ORDINATION DINNERS.

Resolved, That in the opinion of this Council, the custom of providing public dinners for the Clergymen and delegates attending Ordinations, involves an unnecessary expense, and countenances a species of public entertainment which is not in such accordance with the simplicity of the Gospel as to meet our approbation—and we would hereby express our regret at the existence of the practice, and hope that it may be discontinued by the Churches.

The above resolution was passed by unanimous vote, and ordered to be published in the Vermont Chronicle, by the Ordaining Council at Woodstock, Jan. 5, 1832. A. C. WASHBURN, Secretary.

VALLEY OF THE MISSISSIPPI—EXTENT.—We may safely estimate the area of the Valley of the Mississippi, at 1,350,000 square miles; for strictly speaking, nearly one-half of Virginia is in the Valley of the Mississippi. So is a small part of the state of North Carolina, and a portion of Georgia. From this it appears that the Valley of the Mississippi is about the one-twenty-eighth part of the whole surface of the globe.

POPULATION.—In 1790 the white population was about one hundred thousand. Now it is more than four millions! It has now one-third of the whole population of the United States. In 1790 it had less than one-thirtieth. Of the 4,227,812 inhabitants, 653,600 are slaves, and 44,858 free colored persons, making a colored population of 708,458. The number of Indians is about 236,000.

Andover Theological Seminary.—The catalogue for 1832 is just published. Resident Licentiates, 5—Senior Class, 38—Middle Class, 36—Junior Class, 79—Total 158. This is a larger number than any previous Catalogue has exhibited—63 of the students are from Massachusetts—21 from New Hampshire—19 from Vermont—17 from Connecticut—12 from Maine—7 from New York—6 from Pennsylvania—2 each from New Jersey, North Carolina, and Ohio—and one each from Virginia and Illinois.—*Boston Rec.*

PENITENTIARY SYSTEM ABOLISHED.—The Penitentiary system of Georgia has been abolished, and corporal punishment, it would seem, is to be the substitute. The following is an abstract of the important section of the new law. *Thirty-nine lashes on the bare back* is to be hereafter the punishment of "refractory" missionaries! (See Sec. 3.)

1st. sec. enacts that, after the passage of the act it shall not be lawful to imprison any person within the Penitentiary for any crime which he may hereafter commit.

2d sec. that whenever after, any person shall commit any offence, which is now punished by imprisonment in the Penitentiary, such person convicted thereof, shall be punished in the manner prescribed for such offence by the laws in force in the state on the 18th December, 1816.

3d sec. that whenever any person shall commit an offence, which, by the laws now in force would subject him to confinement in the Penitentiary, and which offences were created by statute since 18 Dec. 1816, such persons, convicted thereof, shall be punished by whipping on the bare back not exceeding 39 lashes, and a fine at the discretion of the court.

LOCATION OF MISSIONARIES, UNDER THE GENERAL ASSEMBLY'S BOARD.—In the State of New-York, 40; New-Jersey, 4; Pennsylvania, 4; Delaware, 2; Ma-

ryland, 3; Virginia, 14; North Carolina, 15; South Carolina, 1; Georgia, 2; Ohio, 45; Indiana, 8; Illinois, 12; Missouri, 2; Kentucky, 7; Tennessee, 8; Mississippi, 3; Alabama, 4; Louisiana, 2; Michigan Territory, 2; Arkansas Territory, 1; Florida, 2; Lower Canada, 1.—*Missionary Reporter.*

RECEIPTS OF THE A. B. C. F. M. About \$58,000 of the receipts were from New England, contributed chiefly by friends of the cause in the Congregational denomination; and about \$40,000 out of New England, contributed almost wholly by friends of the cause in the Presbyterian and Reformed Dutch churches. The receipts from the latter source are estimated at nearly \$2,000.—*Miss. Herald.*

NORTH AFRICA.—During the last two years through the intervention of an American Consul at that regency, the four Gospels and the book of Genesis have been translated by a native into the Berber language, which is spoken by the inhabitants of that region.

SLAVERY IN THE WEST.—Slavery was introduced into this region at a very early period; and now more than one-half of this goodly land is saddened and seathed with this blighting curse. At the last census, there was 568,753 of these unhappy men held here in corporal and mental bondage. Of these, Western Virginia holds 13,296; Kentucky 126,732; Tennessee 142,739; Missouri 24,890; Arkansas Territory 1,617; Louisiana 109,631; Mississippi 32,814; Alabama 117,494. These half a million, and upwards, of bondmen, are truly in darkness; but the day is not far distant I trust; when the true light of science and religion will beam upon them in its native lustre. There is now a great probability that three of the largest slave holding states in this Valley will take speedy and effectual measures for the emancipation of their slaves.—*Southern Tel.*

DEATH OF REV. DR. SEMPLE.

Dr. Robert B. Semple has been long known and deservedly esteemed as a distinguished minister among the Baptists in Virginia. He is well known as the author of a History of the Baptists in that State. He was several years President of the Baptist Missionary Convention of the United States, and at the time of his death, a Trustee of Columbian College. He was the decided friend of literature and evangelical religion. He died at Fredericksburgh, Va. Dec. 25, aged 62.—*Chr. Watch.*

[For the Religious Intelligencer.]

"SABBATH SCHOOL RECORD."

I have read with lively interest, the first number of this work, which takes the place of the SABBATH SCHOOL HERALD. It appears to me to be exactly what we want for the use of the scholars and teachers. The Herald was too elaborate, too elevated for the comprehension of children; and even most teachers would enter with but little interest into many of the discussions which it contained. But the RECORD is exactly adapted to the wants of our Sabbath schools. It is plain, pointed, familiar, instructive. The "Dialogue," "Letter from Mr. Brewer," "Immediate Submission," "View of Mount Tabor," are all interesting. It appears from the title page, that the Managers of the Union have now taken the work into their own hands. All the profits are to be devoted to the cause of Sabbath schools. The price is only fifty cents a year. Ought not three thousand copies of such a work to be circulated in Connecticut?

A PARENT,

EXTRACTS FROM THE MESSAGE OF GOV.
THROUP, OF NEW-YORK.

COMMON SCHOOLS.

The number of school districts and pupils instructed, have increased since the last year. There are nine thousand three hundred and sixteen school districts in the state, and eight thousand eight hundred and eighty-seven of them have made returns according to the statute. The returns shew five hundred and eighty thousand six hundred and fifty seven children between the ages of five and sixteen years; and that five hundred and five thousand nine hundred and forty three have been instructed in the schools from which returns have been received. The amount of money paid the teachers, derived from the public treasury, town taxes and funds, and voluntary contributions, is six hundred and five thousand seven hundred and twenty nine dollars.

POOR LAWS.

The county poor-house system has been voluntarily assumed by so many counties, that we are permitted to hope that no compulsory legislation will be necessary to ensure its universal adoption. It has had the effect of providing more effectually and comfortably for the needy, and repressing idleness; and when in complete operation, it will save to the people of the state, in poor rates alone, an amount equal to one half, and probably much more, of the ordinary expenses of administering the government.

ASYLUM FOR THE INSANE POOR.

May I not, in behalf of a class of beings too powerless in all respects to lay their griefs before you, pray your early attention to their claims upon the paternal care of the State? Two years since I called the attention of the Legislature to the condition of our insane poor. A committee of three highly intelligent members were appointed to collect information on that subject, during the recess of the Legislature, and to visit the hospitals for the insane, both in our own and the neighboring States. They made a report to the Legislature, at the last session, which embodies a vast amount of information upon a subject but little understood by the public, and presents a powerful motive for legislative action. Recent discoveries show that insanity invariably proceeds from a disordered body, that it becomes incurable from neglect and harsh treatment; and that of recent cases, at least nine tenths are discharged from the hospitals properly conducted, restored. These facts speak volumes of reproof to us, for having so long neglected the subject. With that report before them, and a recollection of what they must have seen and felt, if they have ever looked into a maniac's cell in a country poor house, I cannot believe that the members of the last Legislature refrained from establishing a system of relief for insane poor, on any other account than the want of time and the pressure of accumulated business. I recommend the subject to you as worthy of your first care, in the hope that it will not be put aside for measures of less public importance, urged forward with the ardor of personal interests.

PENITENTIARY FOR FEMALES.

There is another subject which deserves to be mentioned in connection with this: I allude to a penitentiary for females. The want of such an institution is an acknowledged evil; and the remedy for it has been frequently discussed in the Legislature, without coming to any result.

The female convicts belonging to the prison at Sing Sing are kept in a department of the almshouse in the city of New York, prepared for that purpose, at the great expense of one hundred dollars each.— Their number was forty nine on the 19th day of December last. The number of female convicts at Auburn was, on the 17th day of December last, twenty

nine, who, for the want of other accommodations, are confined together in one room. Among them are some of the most profligate of their sex, mingled with others, who, under proper restraint and instruction, might be reclaimed. The keepers find it beyond their power to preserve order among them. On a late visit there, I noticed the decent demeanor of a female whose sentence of death for murdering her husband had been commuted by me to imprisonment for three years, under a belief that she had produced the death by inadvertence, and from representations that she was of good character, but ignorant. The keeper informed me that her conduct had been orderly, and that she submitted with patience and gratitude to what she considered punishment administered with justice and great mercy. This is an extreme case of an individual remaining unharmed by that contaminating association; but there is an intermediate class of partially depraved young persons, who cannot escape utter pollution.

While I renew the recommendation, that a separate penitentiary be provided for the female convicts, I remain of opinion that it should be built at Sing Sing, so as to be under the superintendence of the officers of that institution. There would be a great saving in the expense of building and managing such a prison at that place; and reasons of a moral nature should influence the choice of a site in the vicinity of the city of New York.

PREVENTION OF CRIME.

I need not urge upon you the importance of striking at the root of crime. Every successful measure of that tendency strengthens the bands of society, lessens the amount of human misery, and diminishes the expenses of government in regard to pauperism and crime. The age in which we live is distinguished by the many successful efforts which have been made to diminish the provocatives, as well as to correct the predisposition to vice. It may be hailed as a glorious epoch when public opinion has chained to narrow limits that devouring monster intemperance; and when untiring philanthropy has perfected a system of instruction which promises much for the general diffusion of knowledge, and its results, the love of virtue and of liberty. A system of infant instruction, which was originally devised for charity scholars, has been found so attractive to children, and so perfectly adapted to their instruction in the rudiments of science, that teachers, initiated into its mysteries, are establishing schools upon that plan throughout the country, for the reception of pay scholars. Children are taken care of in these schools, at an age so early, that it is of importance, to mothers, who are compelled to labor, to place their infants in them.

MECHANICAL LABOR SCHOOL IN ROCHESTER.

I think it not improper to notice an interesting experiment now in progress in the village of Rochester, to combine mechanical labor with instruction in those sciences which appertain to a liberal education. The pupils rise at four o'clock, work three hours and study ten. I have looked over an account which has been kept with twenty students during the last quarter, and they are credited for earnings in coopering, joinery, and printing, a sum amounting to a trifle short of all the charges against them. Mechanical alternates better with study than agricultural labor. The institution was founded last spring; it numbers now sixty one pupils, and bids fair to realise the expectations of its generous patrons.

TYERMAN AND BENNET'S JOURNAL.

We must take leave of these interesting volumes. After leaving the Society Islands, the voyagers visited New Zealand, where they were in imminent peril of being killed and roasted by the cannibals. They were for some time completely in the power of enraged New

Zealanders, in the expectation of instant death—and the object of the examination of their persons to see how they would “cut up” was not to be mistaken.—From New Zealand they sailed for New Holland, where they spent some time in investigations respecting a contemplated mission to the degraded natives. This part of their Journal is full of curious notices respecting the natural history and the inhabitants of that *terra incognita*—as it is almost literally to this day.

Their next travels were in the magnificent island of Java—magnificent by nature and rich in specimens of curious art. Among the Chinese inhabitants, every house has its idol—it matters little of what kind. In one instance in Batavia, a French engraving of Napoleon was the household god. The old man to whom the picture belonged was seen by the deputation paying it divine honors, bowing himself in various antic attitudes, and offering a prayer for himself and family. When asked why he worshipped such an article, he replied, “O, we worship any thing!”—True!—man will worship *something*; and where the true God is not known it seems to make little difference to the depraved soul on what its blind feeling after some object of adoration shall rest.

Visits and inquiries respecting missions in different parts of India of course occupied some time. Towards the close of the year 1827, the deputation arrived at Mauritius, on their way to Madagascar. Their visit to the capital of this latter island—after a difficult and perilous journey through pathless forests and over mountains and along precipices that threatened utter exhaustion and death itself—was attended by afflictive and alarming circumstances. Mr. Tyerman died there of apoplexy; and about the same time Radama, the greatest and best monarch which that country ever saw, the friend of the missionaries and the patron of every plan for the civilization of his people,—died without naming a successor. A struggle for power—assassinations and arrests, ensued;—and the missionaries felt themselves in imminent peril. They were, however, after a few days, relieved from their apprehensions, and Mr. Deunet was permitted to depart. After visiting South Africa and investigating the state and prospects of the missions there he sailed for home and arrived in London in June, 1829.—Of Mr. B's observations after the death of his fellow traveller the notices are meagre and unsatisfactory.—*Boat. Rec.*

EMIGRATION OF FREE BLACKS TO HAYTI.

A recent traveller in Hayti, whose communications are published in the London Anti-Slavery Reporter, gives the following interesting account of a settlement of American free blacks, which he visited. It is composed of eight families; the names of three of them are Stokely, Watkins, and Alexander. Their own history of their experiment will be interesting to some of our readers.

“The President has a fine estate, called Poids le General, near the town [of Archayay, not far from Port au Prince,] on which are located some of the Americans, brought to the Republic and left in his care by the philanthropist Miss Francis Wright, the rest being upon the neighboring properties I have already mentioned. Here also are about eight families of other American settlers, who have just taken up a lease of lands for about seven years. These I visited this morning; they have now about twenty-five acres in tillage, and as many more cleared for pasturing their cows and asses. They are a fine race of sturdy, plain, intelligent men. Their lands are in excellent order; for the want of campeche only temporarily fenced in, but well stocked with provisions, canes and corn. They related to me the history of their disasters since their arrival in Hayti. Destitute of experience as agriculturists, they had expended their little capital in

fruitless endeavors to establish themselves on the locations given them by the government. Being irritated by disappointment, they imprudently abandoned their settlements and proceeded to the capital; but finding few opportunities there, this rashness aggravated their distresses to absolute destitution. In this state these eight families becoming accidental acquaintances, they determined on trying a scheme of united industry, within reach of the market of the city, willing to be contented with moderate expectations from patient industry. With a fund among them all of not more than ten dollars Haytian currency, about twenty shillings sterling, they purchased tools, cleared a stretch of the forest on the borders of the cane fields of Poids le General, and diligently pursuing the system of industry which experience warranted them in considering the best, they have found themselves in the enjoyment of comparative comfort and comparative wealth. They have cows, pigs, and poultry, adequate for their sustenance, and their surplus produce, conveyed to Port-au-Prince by water, and sold there, yields them the easy means of supplying their extraordinary household wants. They had not yet reaped their canes; but the president's mill grinds them on a payment of one-quarter of the fabricated syrup, the other three-quarters being added to their general stock. They spoke contentedly of their fortunes, but regretted the absence of religious instruction, and of schools for their children, as serious privations to men, whose prudent and reflecting habits had taught them to look at these things as the most important considerations of life. They however said they felt no occasion, under all the sufferings they had endured since they had quitted America, to regret that they had left a country whose policy towards them had rendered their days a source of continued bitterness—an existence in which the past brought no pleasing recollections, and in which the future was cheered by no redeeming or consolatory hope.

“Poids le general was but a moderate walk from the town of L'Archayay. I was returning on foot from thence when I was overtaken on the road by Colonel Fremont, who, learning I was in town had come in search of me, to offer me the hospitality of his “habitation.” Thither I proceeded with the intention of remaining all night, and occupying the afternoon in seeing as much of the plains as I could survey on a short excursion.

“Colonel Fremont is the unmixed descendant of an ancient free black family of Grand Gaire, or Miragone, whose merit had procured for them, even in the prejudices of the ancient regime, the distinction of the *fleur de lys*. The Colonel is a person of considerable talent, and a close and subtle reasoner. He was nominated to the important and confidential service of a mission to France, to settle the definite treaty guaranteeing the independence of the republic. His estate in the Archayay arrondissement is a portion only of the old sugar plantation of Cotard.

EMIGRATION TO LIBERIA.—The schooner Crawford, Taylor, sailed from New Orleans, on the 13th ult. for Liberia, with twenty one emigrants from Kentucky.—The Emporium says, she takes out a large supply of merchandize, books, medicines, &c. &c. for the use of the colony. The expedition sails under the superintendence of Charles G. Shave, M. D. of Cincinnati, a talented and worthy young gentleman, who volunteered his services, and gratuitously gives them to the colonization enterprise.

There were one hundred or more applicants for passage on board of the Crawford, with a view to a final settlement in Liberia, but arrangements could not be made in time to accommodate such a number. It is, however, expected that they will sail from that port early in the spring. Not a drop of spirits of any kind was taken out by the Crawford, not even for the medicine chest.

MR. MADISON, JUDGE MARSHALL AND GEN. LAFAYETTE OF THE COLONIZATION SOCIETY—INCREASED INTEREST ON THE SUBJECT AT THE SOUTH AND IN CONGRESS.

A correspondent of the N. Y. Obs. at Washington says—

I am glad to perceive that the subject of education is at times brought before the attention of Congress by different members. Mr. Duncan, of Illinois, recently presented a proposition, which had for its object to appropriate a portion of the proceeds from the sale of Public Lands to the education of the people—the whole people, who needed it. There will be difficulty in carrying through a measure of this sort, in consequence of the diversity of opinion among members on that much agitated subject of the lands. There is an object of still higher importance, if possible, to claim a share in this fund, and that is the colonization of the blacks. It is a curious fact, that Mr. MADISON and Judge MARSHALL, writing separate letters, unknown to each other, to the Colonization Society, should suggest precisely the same mode of advancing the great objects of the society, the application of the Land Fund. Mr. Madison thinks that if constitutional scruples should embarrass the adoption of such a measure, the object is sufficiently important to justify an appeal to the Legislatures of the States to produce an amendment of the Constitution, that should place the matter beyond all doubt and controversy. On the subject of emancipation and colonization, God is now doing what man in vain attempted—a marvellous change in southern minds. Motives, reasons, advice may all be resisted, but the pressure of circumstances, like the flowing tide of the ocean, is not to be controlled or arrested except by Him who "ruleth over all." There is an important crisis at hand. Virginia herself has begun to act officially and in such a manner as to make what she has already done memorable, in the opinion of some of her citizens as the independence of our country. If the southern states throw off their black population, and if the non-slave-holding states pass laws not to receive them; they must, so to speak, be squeezed out of the country. To meet such an emergency as this, it is the opinion of the wise and judicious, that measures will be efficiently taken by the southern states. The objects of the Colonization Society are becoming more and more important, and commend themselves to the prayers, the benefactions and the exertions of all Americans with additional and stronger motives as time advances.

Gen. La Fayette, also, has recently written a letter to the Board, in which he speaks of "our Society," says he takes the Liberia Herald and has extracts published in the Paris papers, and wishes all success to the society. Well spoken by him, who is the friend of freedom all the world over. I was curious to look at the impression from the *archetype*, as the old divines would have called it, or seal of each of these three illustrious citizens of the world, for so the guides and guardians of nations may justly be called. Lafayette's seal is the head of Washington, encircled with a crown of glory, represented by the usual divergent rays from a glorious centre. Madison's is a plain seal, with the following annular inscription or motto: *Veritas non verba magistri*—Truth is not the words of a master—a sentiment worthy the free, original, inquiring mind of republican America; a sentiment which has spread all over this continent, and which is a terror to tyrants every where. . . . Thus you perceive that the wisest and most experienced statesmen, oracles in the land, may commit a mistake in judgment on points of benevolent enterprise. The fact is, the society was founded in a higher principle than enters into the calculations of worldly men: FAITH. Its fountain might be said to be a fountain of tears and prayers. It has won its way to public approbation, having for its motto, "*Nil desperandum*." Its anniversary is to be celebrated on Monday, the

16th. Among the speakers we expect to hear Mr. EYRETT, who does quite well when well prepared on a subject. Whether we shall hear the thrilling notes of the great Western statesman, who is a staunch friend of the society, I have not yet heard. The report I think you will find as interesting as any that has been made. More so, probably, if we estimate the increased exertions of the Board in despatching reinforcements to the colony.

CHEROKEE DELEGATION AT WASHINGTON.

I have received a visit from the Cherokees, who have again come on to the capital to ask for justice, or at least for mercy. Ridge, Boudinot and Coody constitute the delegation. The first and last were here last winter; Boudinot came in the place of Taylor. The subject will, I presume, in some form be brought up before Congress—perhaps as an inquiry how the monies voted have been appropriated. The answer of the President through the Secretary of War to the Prudential Committee of the American Board, is really enough to make any friend of his country blush for her shame. To say nothing of the icy, chilling coldness of the official reply, what a contempt of all truth, honesty and honor does it display! I cannot trust myself to write on this subject. Means will be used for the Cherokees to the last extremity, and if they must be blotted out, wo to the hand that does it! Wo! wo! wo!

HOME MISSIONS.—The Home Missionary for the present month, contains letters from 20 missionaries, 14 of whom report revivals. Twelve new appointments are announced.

REVIVALS.

RIDGEFIELD, CON.

A writer in the Evangelist of Jan. 2d says, "Some were opposed to the four days' meeting which was held in August, thinking it unnecessary to hold a meeting of this kind. But Mr. Selleck ventured to make the appointment, tho' with some hesitation, fearing the church would not be prepared for such a meeting. The first day but few attended, and the church considering that much was at stake, humbled themselves in the dust before the throne of mercy uniting their voices in prayer to Almighty God that he would send down his Holy Spirit among them. The next day more attended, and the meeting became solemn and interesting. An invitation was given for the anxious to come forward, and take the seats in front of the desk. About 30 came to be prayed for; in the evening it was thought 100 took the anxious seats, and the meeting became unusually interesting. Such was the deep feeling of the assembly, that a great number resorted to a private house for prayer—some found peace, others earnestly inquiring what they must do to be saved. On Friday many assembled from neighboring towns and the house was filled to overflowing: the number of inquiring souls greatly increased; so that when the invitation was given for the anxious to take seats by themselves, it was difficult to tell who they were, for all appeared to linger and look on with wonder and amazement, and say, "It is the Lord's doings and marvellous in our eyes." Prayer meetings were attended at sunrise, 8 and 1 o'clock.

After service in the afternoon, an invitation was again given for the anxious to repair to a private house which was filled to overflowing.

—Such a scene I had never before witnessed, such agony, such heart-rending cries proceeding from the man of gray hairs of seventy down to the Sabbath school scholar, all minds being engrossed in the same subject; parents carefully entreating their children, by all that was dear to them, to be reconciled to God; children their parents, husbands their wives, wives their husbands, all enquiring what they must do to be saved. The next was a day long to be remembered. Many were rejoicing in hope of a glorious immortality. Others almost in despair. The first lisping praises of new born babes, the latter imagining there was no mercy for them. About 125 went to the academy, which was about half a mile distant, while the members of the church remained to pray for them. Such a scene was never before witnessed in this place. Several returned rejoicing; how many, time and eternity alone will determine. The meeting closed on Sunday, it being a very solemn day; particularly so, as the funeral of one of the church members was attended. I had often read accounts of four days' meetings in different parts of the country, and in your paper, with delight, have heard of them in our neighboring towns, on the right hand and on the left; but never did I attend one, until our little village became the scene of an interesting one. Such preaching I have never before heard. It seemed adapted to the hearts and consciences of men, citing the impenitent to appear before the judgment seat of heaven, intreating, persuading, beseeching, by all that is sacred, to make an immediate submission to Christ. Our Sabbath school has been particularly blessed; out of 22 teachers but three were professors, when the school commenced; but when it closed, how different; not one I believe but what is indulging a hope, and a goodly number of the scholars. Many of the subjects of this revival, had previously become members of the Temperance Society. This society is a flourishing one, and contains about 100 members. It is thought that 200 have been hopefully converted in this place since the work commenced. More than 120 have connected themselves with the first Congregational church in this place, besides a considerable number have joined the Methodist and Episcopal churches.

Let all who speak against Temperance societies, and four days meetings, pause and consider lest they be found fighting against God.

Albany 4th Presbyterian Church—has within these few weeks past presented a scene of very precious interest. More than one hundred, we understand, have been enumerated as hopeful subjects of renewing grace. The protracted meeting appears to have been greatly blessed, to the promotion of the revival. Previous to its commencement there had been a few cases of conversion; and it has left upon the minds of the congregation a continued solemnity, which it is to be hoped, will not soon be dissipated. New cases of conviction still occur. Some few that have been enumerated as subjects of this work, belong to other religious societies in the city and elsewhere, and probably there are other cases of a similar character not ascertained.—*West. Rec.*

BOLTON, MASS.

Extract of a letter from Rev. J. W. Chickering to the Boston Recorder, Dec. 27, 1831.

Our little church now consists of nearly ninety members, having more than doubled since July, 1830; besides a considerable number who will probably join before many weeks; the Sabbath school has increased from 30 to 175, of whom many are of adult age. The congregation presents an average of nearly three hundred, although it is much affected by the season of the year, many being obliged to go from four to nine miles from their homes to a place of worship.

STATE OF RELIGION IN PHILADELPHIA.

Fourteen persons were a short time since added to the full communion of the 12th Presbyterian Church in this city under the care of the Rev. Mr. Eustace. At the last communion season, 27 were added to the church of which Mr. Grant is pastor. The ministers united in the pastoral association have punctually attended their weekly union prayer meeting in their several churches. A few seasons for fasting have been lately observed in some of the congregations; and in one instance the associated pastors have met together in different places of worship for four evenings in succession. All of these meetings have been well attended by praying people, and by few other persons. The exercises have generally consisted of a short exhortation and prayer from each clergyman present, interspersed with singing. In some instances the Ruling Elders have led in prayer.

In the Rev. Mr. Winchester's church some brethren from abroad are delivering a course of doctrinal discourses, for which foreign instruction there is doubtless much need to the persons concerned. But alas! few omens for good yet present themselves. Death has been, for three weeks past, sweeping away about 300 persons more than usually have died in the corresponding portion of other years. One of our associated Pastors, and a Licentiate have lately deceased among us; and few seem to lay the judgments of the Lord to heart. The worst symptom of all is, that some exclusively orthodox men in our city are serving the Lord, as a good man once said, as if the devil were in them; for in their efforts to banish and exclude what they call error, they are falsely accusing their brethren in the ministry and have repeatedly attempted to exercise powers which would better become the hierarchy or papal inquisition than any co-presbyters.

There are several churches in our connexion which have been disturbed by the efforts of a few to produce distraction and division, and alienation of the people from their pastors; and all this is done, to render the High Church party supreme, and the lords proprietors of all our congregations. We are not fond of foreboding evil, nor of imagining distresses; we will therefore think the time is rapidly coming when the power of oppression will be broken, and when no fragment of a party shall lord it over any portion of God's heritage in Philadelphia. *Philadelphian.*

REVIVAL IN FREEPORT, ME.—Rev. S White has been laboring in this field for three or four months, during which time twenty-four persons have been added to the church; fifteen more have been propounded for admission, and twelve or fifteen others express a hope that they have recently been born again. The revival is still in progress, though it is feared, with less power and interest than it was a few weeks ago.—*Chr. Mirror*

[From the Christian Index.]

REVIVAL AT CRAWFORDSVILLE, GA.

Dec. 10th, 1831.

DEAR BROTHER:—To one whose heart is so much engaged in the promotion of the Redeemer's kingdom, the following account will not be uninteresting. There has been the most glorious display of mercy showered down at this village that was ever witnessed in the southern country. The day of Pentecost has been apparently revived among us. Near three hundred persons have shared in the good effects of Gospel grace in this vicinity during the revival at this place. At our yearly meeting (a three days' meeting) the last of August, there was some feeling manifested among the church, particularly on Sunday evening, which had for some time been in a wintry state.

We agreed to meet on Tuesday morning at sunrise and wait on the Lord by offering up our fervent morning devotions, together in his sanctuary. Tuesday morning a fine little company met, spent about an hour in prayer, every thing seemed encouraging. Bro. Davis and Bro. Flemming, agreed to spend the day in going from house to house to converse with and pray for the families of the village, and found a much better state of feeling than they had anticipated. Tuesday night we met again for preaching, and although there was a wedding in the village, we had a good congregation. For such was the peculiar interest to attend meeting that the Bell only had to toll a few times to gather the people, even those who were marrying and giving in marriage, all were constrained to assemble. After a very appropriate sermon by Bro. Thornton, followed by Bro. Davis, the meeting was about to be dismissed,—the concluding hymn was even commenced, when to the astonishment of all, a wicked young man came almost running from the back of the house and besought the man he had formerly despised, to pray the Lord to have mercy upon him, that he saw himself a poor helpless sinner.

This seemed to be heaven's signal to pour out his grace upon the people, for simultaneously a powerful influence pervaded the whole house. And a number of the young and the gay of the village came forward, and begged an interest in the prayers of the Ministers.—Truly the good Lord had surprised his people with his grace. After much weeping, exhortations, and prayers, the meeting was dismissed at a late hour to meet again at sun rise next morning. Soon after day light the people began to assemble at the meeting house. You might see them marching along in columns in solemn procession as if they were marching to the inter-

ment of a beloved friend. They looked as if their hearts were torn asunder from the pleasures of this world, and that they were seeking another country. We had as you may expect a solemn and interesting prayer meeting. The vows of the night before were renewed, and new ones made. To seek the Lord now seemed to be the employment of all. All business was apparently suspended, the news was spread abroad in the country. By an early hour a considerable congregation were assembled and commenced a meeting which lasted near three weeks, morning, day, and night. Thursday evening a young lady professed a hope in Christ which gave new energy to the meeting. But it was reserved for that night to witness the greatest display of grace ever seen or felt at this place. Near a dozen professed conversion among us, and before our eyes, and some of them while we were looking upon them with deep, intense anxiety; we beheld their despairing countenances change, and a heavenly brightness light them up. Now and then one would give utterance to the feelings of heavenly joy which had just burst in upon his soul. Oh! shall I ever forget that night when the resplendent glory of the Lord shone with such effulgence upon the people! No; until I forget the name of him who was in the midst saving lost sinners from eternal death.

The meeting became more and more interesting—I may say hundreds came and hundreds bowed. On Friday 12 or 14 were received into the church. Saturday nearly as many more, and Sabbath morning 36 were baptized, and on the Thursday following 48 more, making on the ninth day of the meeting 84 persons baptized.—The work continued with many surprising and interesting scenes which I cannot relate in this letter, and on the following Wednesday twenty more were baptized making 105 in two weeks. The place became awfully solemn, some were convicted from merely coming to the door of the house and viewing the scenes. Indeed the sanctuary became holy. It appeared no less than the house of God and the very gate of heaven, and we realized the full meaning of that expression "It is good to be here." There have been many interesting meetings and baptisms since. One hundred and seventy-four have been added to the church here and many have joined adjacent churches. At our last meeting which was our communion, we had a gracious time. The dividing line had been crossed and nearly a hundred communed with us who were never before allowed to approach the Lord's table.—It was a communion indeed; husbands and wives, parents and children, Pastor and people who had long been separated were now setting together and commemorating the death of their blessed Lord. Oh it was truly a heartfelt and melting scene, when we looked around and reflected that since our last communion our church had been more than doubled, and that many that we had given over to go down to perdition were now surrounding the Lord's table. From the revolutionary veteran, to the boy and girl of 12 and 14, were happy sharers in this glorious revival. A similar revival has been going on in Sugar Creek in Morgan county, under the instrumentality of Br. Davis, at which place he

has baptized 167 persons, all of whom were added to one church. The work of the Lord progresses exceedingly in the hands of this man. He attends four churches at which he has baptized more than 400 in less than three months. Pray for us that not only one or two churches may be thus revived, but that all that are in our country.

Yours truly,
WILLIAM A. MERCER.

Haverhill, N. H.—A correspondent, under date of Dec. 26, 1831, writes to the Editor as follows: "The last Sabbath was one of hitherto unknown interest and solemnity in this place. Forty persons were admitted into the communion of this church, embracing the flower and intelligence of the youth in the village, whilst others are cherishing more or less hope of having passed from death unto life; and a considerable number are inquiring what they must do to be saved. The revival began when the place was destitute of a minister and it has embraced such a class for intelligence and standing in society, and has progressed so steadily and silently that all seem disposed to admit it is the work of God. A fact for the encouragement of Sabbath Schools, more than 30 of the individuals admitted had been connected with them.

N. H. Observer.

Greene, Chenango Co.—Letter to the Editor of the Western Recorder, dated Greene Dec. 26, 1831:—

Mr. Hastings—Some time since there were published in the Recorder, two notices of a protracted meeting in West-Coventry. In one of them an assurance was given that I would furnish some further particulars respecting the meeting and its results.

As to the meeting, I have only to say, it was unquestionably one of the most, if not altogether the most powerful and effective, ever held in this region. Our brethren Hull and Wilcox were admirably directed in the choice of subjects, bringing them on in a well adapted and proper order. They faithfully preached the truth of the bible, and it was attended with the Holy Ghost sent down from heaven. The church was first addressed, and never before, were its sins so set in order before its eyes; its awful responsibilities so rolled upon its feelings. Almost the whole body, on the call being made, bowed before the Lord, confessing their sins, imploring the divine mercy, and renewing its covenant engagements. The church being thus prepared in some measure to enter upon the work of the Lord, the Sword of the Spirit was next unsheathed, and directed upon the impenitent. They soon began to tremble and to yield, and to sue for mercy on themselves and the perishing around. The folds of self-righteousness were torn off; the intrenchments of the sinner, as fast as he fled from one to another, were broken from under him. He was pressed by conviction, till he was brought to surrender himself helpless and undone into the Saviour's arms. Numbers that came to the meeting with violent opposition, and bitter prejudices against it, before it closed, were found sitting at the feet of Jesus, in their right mind, and

rejoicing.—Such indeed was the mighty influence that bore down upon the assembly, and spread over the town, it seemed one while as if the whole population must be pressed into the kingdom.

This revival has extended to different ages and classes; though a larger proportion of the middle aged and youth have been the subjects of it than others. As the fruits of it, not much short of two hundred have been hopefully converted to God, within the bounds of the town. Fifty-eight have joined the 2d church, of which I have the care. Five others have been examined. A considerable number have united with the 1st church; also with the baptist and methodist churches. More than sixty family altars have been erected; my bible class is more than doubled; religious meetings are multiplied and rendered interesting. The Temperance Society has received a new impulse. It now enrolls, as I am informed, about two hundred and seventy members. Opposition is dying before it. In fine, the revival has spread a new aspect over the community; changing many minds, gladdening many hearts, and sending a tide of rapture into that happy world where they rejoice over repenting sinners. Your's &c.

JOHN B. HOYT.

In Franklin, N. H. there has recently been, and still is, a revival of religion. Of those who have connected themselves with the church, nine had been hoping that they were christians from four to forty years. The account adds—"Perhaps there are yet as many more of these disobedient christians, who seem to think it no great violation of the command, "Do this in remembrance of me," to remain undistinguished from the world, or who seem to be waiting either to see professors perfect, or to become perfect themselves before they obey it." Will not this remark apply to other places?

Christian Mirror.

OBITUARY.

DIED—In this city on the 12th inst. Mary Phelps, daughter of Dr. Chas. Hooker, aged 1 year; on the 10th inst. Mrs. Sarah Hall aged 51; Mr. Levi Parrott, aged 43; on the 3d inst. Louisa Weeks aged 2 years, daughter of Mr. Phineas W.

At New-York on the 7th inst. Mr. Benjamin Baker, son of Mr. Amos B. of this city, aged 20 years.

At Hamden, on the 11th of December last, Mrs. Alling, widow of the late Rev. Caleb A. aged 53.

At Wallingford, on the 28th ult. Mrs. Thankful Peck, aged 17, daughter of Mr. Eliada P.

At Waterford, Mrs. Mary Crocker, 85; Mrs. Sarah Keeney, 30, wife of Capt. W. K.

At Fairfield, on the 12th inst. Mrs. Susanah Hull, wife of Dr. David H. Mrs. H. was the last surviving child of the Rev. Dr. Elliott of Boston. The loss sustained by her family, the church of which she was a member, and her numerous friends, can be estimated by those only who knew her virtues. As she was entering the gates of death, she looked with a benignant smile on the weeping friends who surrounded her, in broken accents expressed her happiness, and in calm triumph over the last enemy, entreated them to give praise to the Redeemer.—Communicated.

POETRY.

SABBATH SCHOOL HYMN.

The following, is one of the Hymns, written by James Montgomery, Esq., and sung at the celebration of the Sabbath School Jubilee, in England, 14th September, 1831.

Let songs of praise arise,
Teachers your tribute bring;
Let hallelujahs fill the skies;
Earth with hosannahs ring.

Once by the river side,
A little fountain rose;
Now like the Severn's sea-ward tide,
Round the broad world it flows.

One heaven directed mind,
Revealed the simple plan;
Now in the glorious task combined,
Ten thousand are one man.

Though poor and mean the place,
And small the band be taught;
Millions since then, have shared the grace;
Behold what God hath wrought.

Through Albion's ocean isles,
In near and distant lands;
Where'er the Christian Sabbath smiles,
The Sabbath school-house stands.

Heralds of peace! proclaim
The year of Jubilee;
Now in the Babe of Bethlehem's name,
Bid every child go free.

RESPECT FOR AGE.

A Russian Princess of great beauty, in company with her father, and a young French Marquis, visited a celebrated Swiss Doctor of the last century, Michael Scuppack; when the Marquis began to pass his jokes upon the long white beard of one of the Doctor's neighbors who was present, and offered to bet twelve louis d'ors that no lady present would dare to kiss the dirty old fellow. The Russian Princess ordered her attendant to bring a plate, and deposited twelve louis d'ors, and sent it to the Marquis, who was too polite to decline his stake. The fair Russian then approached the peasant, saying: 'Permit me, venerable father, to salute you after the manner of my country,' and, embracing him, gave a kiss. She then presented him the gold which was on the plate, saying, 'take this as a remembrance of me, and as a sign that the Russian girls, think it their duty to honor old age.'

A Contrast.—In the reign of Henry the Fifth, a law was passed against the perusal of the Scriptures in England. It was enacted, "That whosoever they were that should read the Scriptures in the mother tongue, they should forfeit lands, catil, lit, and goods from they're heyres for ever; and so be condemned for heresy to God, enemies to the crowne, and most errant traitors to the lande." In the reign of William the Fourth, the Scriptures are freely perused by the meanest individual in the British Empire; and nearly

£100,000 are collected annually for diffusing the knowledge of the Sacred Writings amongst the heathen.

ANECDOTE.

"And when he had taken the five loaves and two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all," Mark vi. 41.

"I came home from my last voyage before Christmas" says a sailor, "and hastened home. Being late when I arrived, I had not the opportunity of seeing my eldest girl until the following day. At dinner time when we had sat down, I began to eat what was before me, without ever thinking of my heavenly father, that provided my daily bread; but glancing my eye towards the girl, of whom I was dotingly fond, I observed her looking at me with astonishment. After a moment's pause, she asked me in a solemn and serious manner, 'Father, do you never ask a blessing before eating?' Her mother observed me looking hard at her, and holding my knife and fork motionless: it was not anger—it was a rush of conviction, which struck me like lightning. Apprehending some reproach from me, and wishing to pass it by in a trifling way, she said, 'Do you say grace, Nanny?' My eyes were still riveted upon the child, for I felt conscious I had never instructed her to pray, nor even set her an example, by praying in my family when at home. The child seeing me waiting for her to begin, put her hands together, and lifting up her eyes to heaven breathed the sweetest prayer I ever heard. This was too much for me; the knife and fork dropped from my hands, and I gave vent to my feelings in tears." It appears that, through the instrumentality of this child, not more than six years of age, who had attended a Sabbath school, together with his subsequent attendance on the public worship of God, he has been led to saving views of Divine truth.

JOHN SELDEN.—This learned man some days before his death, sent for Archbishop Usher and Dr. Langbaine, and among other things, told them that he had surveyed most of the learning of this world; that his study was filled with books and manuscripts on various subjects, yet he could not recollect any passage out of infinite volumes and papers that he could think of with half the satisfaction which attended his contemplation of the Sacred Scriptures. He pointed out one particular text, that greatly comforted and refreshed his spirits, "The Grace of God which bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we shall live soberly, righteously and godly in this present world. Looking, for that blessed hope, even the glorious appearance of that Great God our Saviour Jesus Christ."

Letters received at the Office of the Religious Intelligencer during the week ending Jan. 20, 1831.

M. Leonard, Williamsfield, O.; B. Richards, Bristol; J. P. Webb, Lenox, N. Y.; C. Woods, Homer, O.; O. Green, East Haddam; Chas. Bailey, Hartwick, Vt.; H. Meeck, Norwich; W. Griffin, River Head, L. I.; S. Wright, Granville, O.; J. Taylor, Wyalusing, Pa.

TERMS.—\$2, in advance; \$2.50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

CONTENTS.—NO. 34.

New Measures	529	Crime	535	Emigration of Free Blacks to	
Dead Church Members	532	Reform in England	536	Hayti	539
How I would have it	ib.	New Measures	ib.	Colonization Society	540
Letter from an Arab Teacher	ib.	Summary.—S. S. Record	537	Revivals	ib.
Monthly Concert in Boston	533	Extracts from Gov. Throup's		Obituary	543
Select Remains of Ch's Pond	534	Message	538	Poetry—Sabbath School hymn	544
Temperance.—Lotteries and		Tyerman and Bennett's Journal	ib.	Respect for Age	ib.

AN.

the
ves-

two
ake
ora
ill,"

rist-
lah
ing
ime
be-
tier,
eye
ser-
me-
ous
fore
d at
: it
hich
re-
ling
eyes
us I
r an
me.
ber
even
too
my
di
hild,
ed a
end-
ed to

be-
Dr.
at he
that
a vo-
age,
think
tem-
one
shed
ultra-
eny-
ber-
ook-
ear-

igen-
ards,
oda,
has.
W.
ville,

tes,

630
540
ib.
543
544
ib.